

on points of doctrine and found him so backward that they refused him admission, or, at least, advised him to wait for six months or a year, until he was better grounded in the faith. It was while under this probationary discipline that Dwight L. Moody experienced the conversion that changed the whole trend of his nature and filled him with a passion for doing good to others that became the guiding star of his life.

One day he went into the church of a Dr. Kirk, a Congregational minister in Boston, and for the first time listened to an evangelical sermon. It had the effect of making him uncomfortable, and he resolved not to go back. He felt that his heart had been laid bare, and he wondered who had told the preacher about him. Something induced him to go back the next Sunday, however, and the impression was renewed. His Sunday-school teacher in the meantime had come to see young Moody at his place of business, and it was during a talk with this friend that he entered into the assurance of faith which was destined to make him a world power as a preacher and evangelist. At the end of twelve months from his first application his name went upon the membership roll of the church.

Personal Mention

Brother W. H. Miller reports four accessions at the Brethren chapel, Indiana.

Brother I. D. Bowman reports two accessions to the Philadelphia church and several confessions.

The Chicago Mission reports progress in its work. Another conversion is reported by Sister Gibbons.

January 9, Brother Shively was engaged in revival work at Atwater, California. He promises a report when the meeting closes.

At Godfrey, Kansas, Brother Hixson reports seven accessions as the result of a revival meeting conducted by himself.

Brother Eli Hoover, Waterloo, Iowa, recently held some meetings at Elkport, and received seven members into fellowship, with two more applicants for baptism.

In her communication last week, the compositor made Sister Dietz, Hudson, Iowa, say, "Near the blessed water," for "Near the blessed Master."

Under the efficient service of brother J. M. Bowman, the congregation at Miamisburg is doing excellent work and is bearing Christian fruit. It is always so where the gospel is preached.

There are still those who do not seem to know the address of either Brother Holsinger or Brother Casel. The former's address is Lathrop, California; the latter's 915 Arch Street, Philadelphia, Pa. Make a note of this, please.

Brother Bemenderfer reports encouraging prospects in his several congregations. One accession at Dunlaps, one at the Union Meeting, New Paris, good congregations, and lively, progressive Sunday schools.

Under date of January 22, Brother Swihart writes from Berne, Indiana, "Our protracted meeting has been in progress one week. Dark nights, deep mud, some grip, fair congregations, good order, excellent attention, and four confessions. More anon."

Brother E. L. Hildebrand gives an interesting report of the Hudson meeting conducted by Brother Bowman, of Philadelphia, Pa. Nineteen have been added to the church. The people of Hudson have erected a very neat, comfortable house of worship.

Brother Witter in his communication says, "The Sunday school has not and will not close for the winter." That is as it should be. People do not quit sending their children to common school in winter. In fact it is about the only time when they do go.

Why can they not attend Sunday school once in seven days.

The work in Brother Spanogle's congregations is going forward encouragingly. He is now pastor of a congregation of which he was pastor sixteen years ago. That always speaks well for both preacher and people. He has also been re-called to the Altoona charge. Two have been received into the McKees congregation.

The following is clipped from the Somerset County Star: "We are sorry to announce that Rev. Dr. Mackey has decided to resign his charge as pastor of the Brethren church of Salisbury, his resignation to go into effect on April 1. Dr. Mackey thinks he will move to Ohio, and his many friends here will be sorry when he departs. He is a very popular man here, as well as a man of fine ability. Success to him wherever he casts his lot."

Thanks, Brother Spanogle. We heartily appreciate your kind, cheering words, and assure you that we appreciate them as you appreciate the Quarterly. It has been our constant aim ever since the first volume of the Quarterly was issued to make it as good as any in the market. To this end we have studied the needs of both the scholar and the teacher. We have given special attention to adaptability. It affords us pleasure to know that at least in part we have succeeded in our efforts.

The work in the Washington Mission gives great promise, not only promise but present results. As Brother Lyon says "they are having a revival without holding one." Within fifteen days ten have been received by the mission. This is certainly very encouraging both for the pastor and for the brotherhood. With our own church building we would soon have a strong congregation in the capital city. Why should we not have the building? We have the money, that is the brotherhood has it, and certainly we could not make a better investment. Let us build a church house in the city of Washington.

Brief Notes

He who lives well lives long.

He who is indiscreet with his mouth ought to be wonderfully effective in his memory.

Any rascal can be smart, but to be good presupposes elements of manhood which are worth having and holding.

The fruit of labor is sweet, but the pleasures of idleness often leave a bitter taste in the mouth.

Religion at the Paris World's Fair will not take the form of a Congress. Perhaps it will be like the beginning of creation, formless, void, and darkness upon the face of the deep.

When things go wrong, do not lay the blame at somebody else's door unless you find out how much belongs at home. And when the blame is located, see if you cannot excuse the other fellow as readily as you excuse yourself.

The supreme test of character is frequently seen in the contest between interest and conscience. It happens often that these are at variance, and then the real man comes out of his hiding, and is manifest to men and angels.

Someone, perhaps a preacher who has a little experience, has given the following definition of a layman "One who lays things upon his pastor which he himself ought to do." Now perhaps some of our readers can tell when he is a layman, but we hope it will not be because the above mentioned definition fits him. Here is a better one; "One who lays to his heart the welfare of the church." See if you cannot think of other definitions just as good, or better.

A poor, ignorant Italian barber who was jailed in New York for a considerable term because he could not pay a debt for goods bought on the instalment

plan, was recently liberated by a new sheriff who paid his fine for him. Not knowing that gratitude was no longer customary in our advanced civilization, he actually fell on his knees and fervently thanked his liberator. Saints these days are not wearing out their pants at the knees.

England is cutting off the food supplies which the Boers have been getting by way of Delago Bay. This is the way of the world. Christ said; "If thine enemy hunger, feed him," but England says, "If thine enemy hunger, that's jolly. I will make him hunger some more." "War starves, kills, betrays, slanders, burns, and does all the devil himself could do. The precepts of Christ are considerably below par in South Africa just now.

A preacher in Wilkesbarre, Pa., died in his pulpit on watch night, almost at the very moment of transition from the old to the new year. He had thought to enter the new year, but if he was a child of God he entered an ever new sweeping on of a blessed eternity. He entered the New Life, the New Jerusalem, and a new experience in the uplift of redemption, the paradise, the presence of God. How glorious must it be to thus find one self in the twinkling of an eye caught up to meet the Lord, and to be ever with him.

In a western town recently occurred one of those beautiful little romances of the saloon which so often illustrate one of the charming features of our Christian civilization. A citizen, but then it is such a lovely story, who has depending upon him a wife and seven children, the latter from three to fifteen years of age, came home deliriously intoxicated, and in the presence of these children heroically shot his wife, and then beautifully killed himself. Isn't it just too lovely for anything? There are some things in this world, too, which are unspeakable, and very nearly impossible to utter, and one of those things is to see Christians wink at the saloon.

A woman in a certain town has sued for ten thousand dollars damage for being put off the train. She must have been on a very important journey. We know not what it was, but there are multitudes on another journey far more important who are as careless as can be whether they are on the right road or not; and some who apparently started out on the right road allow a trivial thing to put them off, and do not sue for big damages, either. They appear to be unconscious of being damaged very much in any way. It is a pity, and it shows what a big task preachers have in getting people to be right minded in many things of supreme importance.

A will mislaid lost the enormous sum of \$250,000 to a worthy charity. The disappointment in the interested quarter was very grievous, as the loss was very heavy, and the need urgent. We may be sure that it was not the beneficiaries of this will who mislaid it; but there is another will, leaving a far greater legacy, which is carelessly mislaid by the very people whom it was intended to enrich. Isn't this strange? There it is in some dusty corner of the bookcase, unopened and unread, whereas if it was only consulted and its specifications followed, the result would be incalculable wealth, and an endless eternity to spend it in.

A lion keeper at Vienna entered a cage containing six lions, and was immediately torn to pieces. The account states that he went into the cage in a spirit of bravado. He was doubtless bragging that he could do it, or some fool comrades were perhaps asserting that he was afraid to do it. Some people play the fool with sin in identically the same way, sometimes, yea often. They boast that they can drink, or let it alone. Hail fellows dare them to enter base resorts. In a spirit of bravado they enter the devil's trap, and the lions, not only seeking but finding whom they may devour, are soon gorged with blood. To be fool-hardy is worse yet than being a fool. It means that the fool state has become hardened, set, petrified, permanent. Many are tempted by sin in this world, but there are some who tempt sin.